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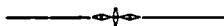
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inaugurate a dogma which displayed as much profane curiosity in its inception as it did fruitlessness in its result. It is, too, possible that the dangerous precedent may lead on to still more fatal developments, and that the next stage in this sad declension from primitive doctrine may be that which was reached by the popular preachers in the time of Bandelis—viz., the conception of the Blessed Virgin by the Holy Ghost—the only conception which can be immaculate—and her consequent exemption from the necessity of redemption. For that this is the necessary and logical conclusion from the doctrine of the Immaculate Conception is proved to demonstration in the work of Bandelis. Nor can we doubt that the mass of the laity in the Roman Church, to whom the distinctions of the schoolmen are unknown, and, if known, would be incomprehensible, regard the doctrine as their predecessors did of old. The "singular purity and prerogative of Christ" will then be no longer singular or exclusive. The Virgin Mary will be associated with the Son of God in the creed as "conceived by the Holy Ghost," and the supreme work of redemption shared by her who claimed no other title than that of "the handmaid of the Lord."

ROBERT C. JENKINS.



### ART. III.—THE AUTHORSHIP OF THE PENTATEUCH.

#### NO. III.—THE NARRATIVE OF CREATION.

AS we have seen, the German critics, and their English following, assign Gen. i. and Gen. ii., down to the words "These are the generations of the heavens and of the earth when they were created," to a priestly writer after the return from captivity. But the German form of the Higher Criticism has been dominated by a foregone conclusion, namely, that the Pentateuch is a compilation of the kind which has already been described. The process of discovering its component parts, and assigning them to their respective writers, has occupied almost a century. When the critics have found that their analysis has failed, they have had to revise their work, and it would be neither an uninteresting nor an unprofitable task to investigate the variations of their analysis, according as one or other theory held the field for a time. The boasted agreement of the critics at the present moment is due to the fact that just now the theory of Wellhausen and Kuenen holds the field, and as long as it does so, its analysis must hold the field also. But this theory may be found as short-lived as its predecessors. We must always carefully

bear in mind that a number of able men have been engaged for about a hundred years in elaborating a theory which shall defy criticism, and that what appears at first sight so ridiculous, namely, the separation of sentences and halves of verses, and assigning them to this or that author, is due to the necessity of marking off certain phrases and terms of expression, and assigning them to one or other of the authors from whose writings the compilation is alleged to have been put together. This process has become more and more elaborate as the extreme difficulty of the task undertaken has become obvious. But the question has so far never been approached from the opposite point of view—that of investigating the theory which regards the narrative as a whole. Sufficient attention has not as yet been given to the signs of unity of plan and of style in the various parts of that narrative, suggesting, as they do, the idea that whether or no the Pentateuch is the work of one or of various writers, it all shows traces of the ascendancy of one and the same master mind.<sup>1</sup> I believe this method, if carried out by competent hands, will serve as certainly to show that the Pentateuch was in all its main features the work of one author,<sup>2</sup> as it would be within the power of an anatomist to show that the mangled remains which have been brought to him for identification once constituted a human body, however barbarously those remains may have been hacked and hewn by the murderer in the hope of concealing his crime. I do not pretend that mine are hands competent to the investigation, but at least I may serve as a pioneer in a task which I am convinced will be ultimately achieved. And even if two-thirds of my arguments are dismissed as being as fine-drawn as those of the critics themselves—and this will be to say a good deal—yet, if the force of the remaining one-third is admitted, at least a *prima facie* case must be held to have been made out against the German school and its conclusions.

To begin, then, with the first word in the Book of Genesis, בראשית. This word with the prefix ב is found only here and in four places in Jeremiah, where it is used of the beginning of the reign of a king. The more usual expression

<sup>1</sup> It is worthy of note that Maurice Vernes, in his "Nouvelle Hypothèse sur la Composition et l'Origine du Deutéronome," though he believes in the Jehovist, the Deuteronomist, and the Priestly writer, and regards them as having written in the order just stated, regards them, nevertheless, as closely connected in time and place, and all as post-exilic.

<sup>2</sup> Some recent critics have imagined, and not without reason, that Genesis and Deuteronomy were written by Moses himself, and Exodus, Leviticus, and Numbers by scribes commissioned by him.

in the subsequent books is **בתחלה**. This last word is found in Gen. xiii. 3, and other passages assigned to JE. The word **ראשית**, without the prefix, is used for *beginning* in Gen. x. 10, Gen. xlix. 3, Deut. xxi. 17, and in the poetical books.<sup>1</sup> It occurs, however, five times in Proverbs, a book which may not unreasonably be considered as poetical. A well-known characteristic of poetry in all nations is its tendency to archaisms. It may therefore fairly be contended that the use of this word in the later poetry gives force to the contention that it is an early, not a late word, and that whenever it is employed in poetry, it is because of its associations in the writer's mind with its position here, at the beginning of the first book of the Hebrew Scriptures, and commencing the striking account of the origin of all things. Jeremiah's use of it is not, it must be confessed, at all poetical. But, steeped as he evidently was in reverence for the law, and familiar as he now undoubtedly was with its contents, it is not by any means surprising that he should instinctively use a word so often present to his memory in preference to the more usual and colloquial word. In Prov. viii. 22 even the English reader can see that the writer has the first chapter of Genesis distinctly in view. And his style is also more modern, as may be seen from the use of the word **קדם**, which, in the earlier books means simply *the east*, save in Deuteronomy, where it has the signification *eternity*, from which the more modern signification *before* is evidently derived. We may further remark that in Deut. xxi. 17 there is evidently a reference to Jacob's song, Gen. xlix. 3, under circumstances which leave no doubt of the priority of the song to the use of it made in Deuteronomy. The critics, however, think that J incorporated it from some collection of national poetry, and therefore would not be inclined to dispute the proposition that here "D" has quoted "J." Yet the fact might not be unfairly regarded as pointing to a higher reverence and authority attributed to Jacob's song by the writer of Deuteronomy than would be felt for any portion of a collection of sacred songs from which extracts might be made.

We come next to **ברא** (he created). We are first told that there is an evident distinction between the dry and formal style of chaps. i. to ii. 4, and the rest of chaps. ii. and iii., and that while P uses a word to signify *create* (**ברא**), a variety of terms are used in JE. But we are *not* told that in the passage attributed to P **עשה** is used as well as **ברא**, and that when

<sup>1</sup> The word is not unfrequently used for *first-fruits*. But this is quite a distinct sense. In the passages to which I have referred above the idea is clearly *source* or *origin* of things, like *ἀρχή* in John i. 1.

JE, as is supposed, takes up the running in the middle of ch. ii. 4, the word עִשָּׂה, used in P, is continued in the narrative of JE. We shall see presently that the use of יָצַר (to form, as a potter moulds clay), which very seldom occurs in Genesis, and which has been carefully assigned to JE in every passage there in which it occurs, may be explained in other ways than those which have found favour with the critics, as also the unquestionably superior vividness of the account in the portions attributed to JE. We shall have occasion hereafter to show that the utmost ingenuity of the critics cannot prevent them from assigning to P passages as vivid and picturesque as any contained in the portions assigned to JE. The word בָּרָא, however, which is constantly used in solemn and elevated and poetical passages by the prophets, and cannot, therefore, be regarded as very particularly "dry and formal," is to be found once in Deuteronomy, and—in spite of the care of the critics to assign Gen. v. 1, 2 to P—*three times* in JE, in Gen. vi. 7, Exod. xxxiv. 10, and Numb. xvi. 30, where there is a remarkably lively and poetic use of this "dry and formal" word. Where in the Authorized and Revised Versions we find "make a new thing," the Hebrew has "create a creation" (בָּרָא בְרִיאָה). Thus the word here regarded as characteristic of P has been shown (1) to be common to P and JE (it occurs very nearly the same number of times in each), and (2) to be, if its frequent use in the prophets can be regarded as evidence, the very reverse of a characteristic of a "dry and formal" style.<sup>1</sup>

In truth, the whole passage is strikingly eloquent and poetic. "In the beginning God created the heavens and the earth. And the earth was wasteness and emptiness,<sup>2</sup> and darkness was upon the face of the deep. And the Spirit of God was brooding long and earnestly" (the intensive sense given by the Piel voice<sup>3</sup> conveys hardly less than this) "on the face of the waters. And God said, Let there be light,

<sup>1</sup> Isaiah's remarkable use of this word is worthy the attention of the student.

<sup>2</sup> These words are quoted only once in Jer. iv. 23, and alluded to only once in Isa. xxxiv. 11, where, in the A.V., they are translated "confusion and emptiness." Jeremiah's words deserve special quotation: "I beheld the earth, and it was without form, and void (תָּהוּ וּבְהוּ), and the heavens, and they had no light." The reader must judge whether it is most probable that P adopted his language from these passages, or that Isaiah and Jeremiah are referring to a well-known passage in the earlier sacred books of the Jews.

<sup>3</sup> The Hebrew voices are generally most inexactly termed *conjugations* by the grammarians, to the infinite confusion of the learner, who has been accustomed to attach an entirely different meaning to the word *conjugation* in Latin and Greek.

and there was light." It will be regarded as little less than sacrilege to say a word in disparagement of the learned and careful scholar Dillmann, although it is *not* sacrilege, with Wellhausen, to disparage the Hebrew Scriptures with the most merciless severity. But for Dillmann to describe a style which could produce a sentence such as that which we are now considering as "juristisch, pünktlich, und formelhaft" is scarcely even a *tolerabilis ineptia*. Critics accustomed to use the comparative method of dealing with literature are far better able to judge of style than a mere Old Testament critic, however learned, and however minute in his powers of analysis. And with one consent they have agreed to regard this passage, in spite of, or perhaps we might more fairly say *because of*, its incomparable self-restraint in the use of words, as one of the most sublime to be found in the whole range of literature. Some of us may remember how, with the aid of a dream, it stimulated Joseph Haydn to the sublimest flight of musical inspiration he ever attempted, in his expression of the appearance of light at God's command, and the subsequent shout of joy of the "Sons of God," "The heavens declare the glory of God, and the firmament showeth His handiwork." "Juristisch, pünktlich, und formelhaft"! Of what could the learned German critic have been thinking? We have evidently here the utterance (to put inspiration aside) of genius—of a master of thought and expression. And therefore we need not hesitate to attribute these words to one who has ever been regarded as among the world's greatest men—the man who led the people committed to his charge "through the wilderness like a flock," and there gave them "commandments, statutes, and judgments" which have been the admiration of the world for a thousand generations.

We proceed in our analysis of this striking passage. תהום, again, is a distinctly poetic word. It is used only here, in Gen. vii. 11, and viii. 2 (all assigned to P), and in passages distinctly poetic. In the Pentateuch it occurs in Deut. viii. 7, in Jacob's song, in Miriam's song, and in the blessing of Moses. It is noteworthy that the critics have assigned part of Gen. viii. 2 to P, and part to JE, in order to maintain their position that the words "fountains of the deep" are characteristic of P, and the word "rain" of JE.<sup>1</sup> But surely the words "fountains of the great deep" are poetic enough, and reconcilable with difficulty with what would be termed a dry and legal style. Surely the "rain" of which JE speaks

<sup>1</sup> It may be as well to subjoin the analysis of the critics in these verses. The large type denotes JE, the small type P: "The fountains also of the deep and the windows of heaven" [observe the poetic language of the supposed "dry and formal writer"] "were stopped, and the rain from heaven was restrained."

is a more prosaic idea altogether. To this point, however, we shall return when we reach chap. vii. But we may mention here that once more Prov. viii. quotes P's narrative in Genesis. In verse 28 the writer, evidently familiar with Genesis as we have it, uses the phrase "the fountains of the deep," only with עֵין, the simple, instead of מַעֵין, the derivative form of the word.

The next word is the Piel participle (מֵרַחֵף) of the verb רָחַף. This word only occurs three times in the Hebrew Scriptures: once, in Jeremiah, in the Kal voice; and in the present passage, and in Deut. xxxii. 11, in the Piel. It would, of course, be unfair to draw any definite conclusions from this fact. Yet, as far as it goes, it tends to suggest unity of authorship between Genesis and Deuteronomy. And as the passage in which it occurs in Deuteronomy is in Moses' song, it strengthens the argument against the notion that P's phraseology is hard and legal. The idea involved in the word in the narrative of creation, we learn from Deuteronomy, is one which compares the Holy Spirit of God in the early ages of creation to a bird fluttering over its nest with love and anxiety, in order to quicken into full existence the germs of life which are as yet imperfectly developed there. Can any more beautiful and poetic idea be found in the whole range of literature?<sup>1</sup>

J. J. LIAS.

P.S.—It may be well, in view of certain recent utterances, to explain that it is not in the least surprising to find leading Egyptologists and Assyriologists, as the new critics are apt to boast, accepting provisionally the conclusions of the German school of criticism. For utterly unsound as we believe those conclusions to be, they are the only critical theories at present in existence. The Conservative school has not yet attempted any criticism; its line has been chiefly defensive. But we may be sure that when English and Scotch criticism is fairly in the field, neither Assyriologists nor Egyptologists will any longer accept the conclusions of the Germans as a matter of course.<sup>2</sup> Nor does it concern us much if the Egyptian Ritual

<sup>1</sup> Milton shows his appreciation of the poetry of the idea in his noble lines:

"On the watery calm  
His brooding wings the Spirit of God outspread  
And vital virtue infused, and vital warmth."

"Paradise Lost," Book VII., 234.

<sup>2</sup> Since writing the above, I have discovered that so distinguished a critic and divine as Professor Godet has expressed himself in terms almost verbally coincident with mine. He wrote on September 7, 1893, "I have already felt that English theology will have its part to play in the present crisis, and will be able to rebuild the altars which Germany is labouring to destroy. I do not mean to say that all is false in the

of the Dead has come down to us in a form which proves that it has been largely added to and reshaped. For so has our own Prayer-Book. But it is not pretended that the Ritual of the Dead or the English Prayer-Book is the product of one master mind, stamping its genius ineffaceably on the laws and religion of a country. Such a man was Moses. Such a man was Mahomet. And the Koran has been in existence for 1,250 years in the same shape as it appears now. We have no evidence whatever to prove that the Israelites, at the Exodus, were less cultured than the Arabs of the era of Mohammed, and therefore less capable of handing down their sacred books in a complete form. There is therefore as good reason for supposing that the Pentateuch might have been handed down substantially unaltered from the time of Moses to that of our Lord, as there is historical evidence for the Koran having existed in its present shape for nearly the same period. Lastly, we deny that there are any such marked differences in style or mode of treatment in the Pentateuch as make it easier to separate P from JE than Besant from Rice, or Dickens from Wilkie Collins. It would be quite as easy, on the same principles of criticism, moreover, to divide the lively narratives of Macaulay, Froude, Green or Motley into two parts, the one dry and formal, the other vivid and picturesque, as it is to do the same thing in the five books attributed to Moses.



#### ART. IV.—ON THE SUPPLY OF CANDIDATES FOR THE MINISTRY OF THE ENGLISH CHURCH.

**F**EW prefatory remarks are needed to prove that there is a great and increasing scarcity of candidates to minister in the Church of God. We have only to read the advertisements in clerical papers, sometimes oft repeated, the stipends being occasionally printed in colossal figures, as if the advertiser stood aghast at his own proposal. That he may well do, for, owing to the scarcity of the supply, the net stipend offered for the curate often exceeds the gross income of the benefice. Sometimes additional attractions are stated—"beautiful scenery," "nice society," "good fishing."

In the younger days of many clergy now living it was otherwise. A clergyman need not then have announced his

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immense task to which Germany has committed itself. 'But there is another note to be sounded in the ears of this century, and it seems as if this duty would devolve upon England and Scotland.' I wish most emphatically to endorse in every particular these sentiments of the great Swiss divine.